

fear of death, and the same is true of all other religious bodies. They have been made to believe that their salvation here, and hereafter, depends on membership in the church, and when they have joined it, it has, through its priests and leading members, assumed authority over them. There lies the bondage, the slavery, the crushing of the rising mind, which has, and always will (while it continues) retard the progress of intelligence, truth, and the perfection and happiness of the race. This authority, this claiming the right to dictate to others what they shall do, or what they shall say or believe, is what I wish to escape from. I wish simply to take charge of my own soul and body, and proclaim my own independence of all external authority. I wish to be free to think, to speak, and to act according to the dictates of my own free unshackled mind. Furthermore, I view the Church in all its departments, as a "dead body;" it has done its work, has grown old in iniquity, and must go down to dust. A new era is breaking upon us, more noble, more enlarged, sublime and dignified than the old, an order is being established which will embrace the whole human brotherhood without distinction of caste, character or color—which will plant the flag of peace and unity, and universal love, on the highest hills, and in the lowest valleys of our long cursed earth. This of this order I wish to be a member, and consequently for me the Society of Friends or any other local body is too much contracted.

I do not wish by this withdrawal, to break the link of friendship between us, but will still recognize you as brothers and sisters of the same common family of mankind; and if there are any unkind feelings they shall not be on my part. I do this only to avoid difficulties which must inevitably occur, if I remain in the Society, and dare to speak my rising thoughts. I hope to cherish the kindest feelings toward you all, if you do not towards me it will be your own fault. My mind is drawn out after suffering humanity, and I can not stop to build up any one belief, sect, or creed, which would exclude from its fellowship any member of the human race. I hope many, yea, all of you will yet see the necessity of taking the same course, and come out of her, and be not partakers of her sins that ye be not plagued with her plagues. Come out and take a stand on the broad platform of Truth, be no respectors of persons, but with me seek the common good of all.

I now wish to say, in conclusion, that I consider myself free from your authority as a Society, and hope hereafter to remain free of all other external "Authorities."

Farewell,

RACHEL T. HURFORD.

THE CONSPIRACY.

Alluding to the final action of the U. S. House of Representatives, annexing Texas to this Union, the Albany Patriot says—

In reviewing this transaction, one cannot easily command words with which to describe it fully. For a body of men representing fifteen millions of free people, called together for the purpose of deliberation, with a matter of the gravest import before them, involving questions of constitutional authority, national honor, fundamental morality, and individual conscience and responsibility, under such circumstances to apply the gag to its own mouth, is a spectacle which may well astonish the world. The gracious heavens save us in all time to come from a sight so loathsome! To call it the offspring of cowardice, duplicity, and unblushing meanness, downright villainy, does not come up to the measure of an exact description. You must combine all these, and say it is the result of the sum total of them all. An infernal deception!

One of the strongest men of our delegation, a Democrat, this morning denounced the Texas conspiracy from beginning to end, as a piece of the rankest rascality. Three hours afterwards, he was found voting with the conspirator! Strange, you say—what could have produced the change in his mind? Nothing. It is not changed. The whole thing is explained by the statement of two facts. Members want influence here, to employ in getting official favors for themselves or for their friends, and the imperial succession is to be provided for! To offend the Oligarchy now, would be to forfeit all claims to it—to throw away the chances of the mighty game!

ESCAPE OF FRENCH SLAVES.—The contiguity of the French West India Islands, where Slavery exists, to the Free Islands under the British crown, affords many opportunities for the escape of Slaves from the former to the latter; the British emancipated islands proving a strong temptation to the poor, fugitive French Slave, who there finds an asylum from oppression, a home and liberty, notwithstanding all attempts to the contrary. Since emancipation, about 1,000 Slaves have reached the British Colonies safely in their light sailing boats, as many have probably perished in the attempt, and as many more have been caught and thrown back into the horrible dungeon of Slavery, to pay the penalty of their crime in the additional severity of their labor and their punishments.

"NO SMOKING ALLOWED."—The Duke of Wellington has addressed a general order to the army, "entreatings" the commanding officers to prevent smoking in the mess rooms, and to discountenance it altogether among the officers.

ANTI-SLAVERY BUGLE.

SALEM, FEBRUARY 9, 1846.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

THE BLACK LAWS.

We sometimes can hardly realize the position in which we stand. All about us seems so strange, so dreamlike, that we are tempted to ask, can these things be? We are living with the light of the 19th century shining around us; in an age when the mind is seeking out new and untrodden paths; in a land which claims to be above all others the home of religion, the spot where freedom delights to dwell; we are surrounded by a people who are continually boasting that they have solved the great problem which the political mathematicians of ancient Greece and Rome vainly strove to demonstrate—man's capacity for self government—and have builded a republic wherein the rights of all men are secured, and upon whose structure is stamped the progressive spirit of the age.—When we think only of these things, we are inclined to believe that the sentinel's cry of "all's well" may be relied upon. But not long does the illusion last, fact after fact comes crowding upon us in rapid succession proclaiming in tones that will be heard, that our profession is a lie; and testimony is heaped upon testimony, telling of the horrible injustice that man daily perpetrates upon his fellow man; of the outrage and oppression of which even this State is guilty.

The report of the Committee on the Black Laws recently presented to the State Legislature, contains developments of the cruel injustice which the colored man is compelled to endure. We will briefly enumerate the disabilities under which he labors.

First, we will put down "taxation without representation," a phrase which once possessed a mighty power, and whose utterance would make the flagging pulse of age beat with youthful vigor; but it has lost that power. "Taxation without representation" was in 1776 deemed by the fathers a just cause for a declaration of war, but in 1846 it is practised by the sons, not as though they were ashamed of their tyranny, for they have incorporated it into the Constitution of Ohio, and adopted it as one of the governing principles of their sham republic.

Second, the refusal to allow him the advantages of education. Schools are opened for the whites, competent teachers are employed to instruct them, and all proper facilities are afforded for mental improvement; but these are denied to the children of the colored man. What wonder they are ignorant when the people of Ohio strive to keep them so! If in the foot steps of ignorance follow degradation and crime, let their oppressors take the blame to themselves, and not taunt their victims with being what they have made them.

Third, the denial of his humanity, unless the same be certified with all due legal form and minuteness by the officer appointed to that duty. It is not enough that God has stamped, not only the seal of *Humanity*, but his royal seal of *DIVINITY* upon the soul of the soul of the colored man, the State of Ohio demands something more authentic, it requires that his manhood shall be certified by the clerk of a court, and sealed with its republican seal.

Fourth, that when proved to be a man, and not a thing, he is not permitted to settle here as other men are, but he is insultingly required to give a bond for good behaviour, and to secure the State against the possibility of his ever becoming a public charge.

Fifth, the exclusion of his testimony from every court in the State, in all cases in which a white man is the opposing party. A convenient way to insult, and outrage, and plunder; for the very fact that the testimony of the colored man is inadmissible in the Ohio courts, is a standing invitation to every one who feels so disposed, to spoil and oppress him.

If these wrongs had been inflicted upon our fathers of '76, the Declaration of Independence would have borne an earlier date; but the negro is so degraded that we expect him to be patient under oppression; he is so vicious and vindictive that we expect him to forget his many wrongs; he is by nature so inferior that we expect him to be more peaceable and Christ-like than were our fathers, or than we should be under like circumstances. And then to think that there should be a necessity for the Committee to whom was referred the petitions for a repeal of the Black Laws, to enter into a learned and lengthy argument in its report in order to prove a self-evident truth. The Committee doubtless felt that the Legislature regarded this as a great moral question, and one upon which it must

act, if it acted at all, with great caution and deliberation. Had it been a question which concerned the rights of its members, one tenth as much as it does the rights of the colored man, they would not have needed a long report, nor a particle of argument. Politics must have most woefully stultified their moral nature, or a mere announcement of the facts would have moved them to immediate and just action. But so it is. The muddy waters of Politics, if permitted to mingle with the pure fountain of Christian love must invariably pollute it, and it is the height of folly to expect that it can be otherwise.

CENSORSHIP OF THE PRESS.

There is a class of fault-finders who are continually grumbling at the course pursued by abolitionists, and instead of opposing slavery, are ever to be found opposing the use of harsh language and ultraism on the part of the friends of the slave. We should think that such had long since learned from observation, that a condemnation of his practices, whether in harsh, or in mild and gentle language, is what the hot blood of the slaveholder will not patiently submit to. We are glad that he is thus sensitive, that although his moral nature is terribly diseased, yet the disease is of such a character that it quickens his mental hearing, so that the slightest whispers of the spirit of freedom come to him like a thunder voice pronouncing the death doom of slavery. The trumpet tones of the Liberator as they came hurrying on the wings of the North wind, from within gun shot of Bunker Hill, startled the South from a sense of propriety, and threw her into a paroxysm of rage. The judicious people, the prudent and softly speaking ones, who in firing a cannon would do as the Irishman did in the story, "touch it off easy," said its language was too severe—its doctrines too ultra.

After the lapse of a dozen years, or more, a paper was established in a slave State which dealt out diluted Anti-Slavery to those who would receive it. Was its mission regarded with more favor? Let the action of the Lexington mobocrats answer! It may be said that the True American was established for the purpose of advocating emancipation—prospective it is true—but opposition to slavery was its primary object. Granted, but there is the "Baltimore Saturday Visitor," a family paper, which only makes slavery a subject for incidental discussion, and are the slaveholders any better pleased with that! Let their efforts to crush it testify!

We have just received an "Extra" from that office, addressed "To the Lovers of Truth and Freedom," bearing date of January 25th, and containing a statement of facts in relation to the crusade which some Maryland despots are trying to get up against the Visitor. We wish we had room for the whole document, but must content ourselves with giving a few extracts. The opening paragraph is as follows:

"A crisis has arrived in my public life—one of little moment to the community at large, some at first blush, may infer, yet really of incalculable importance to every citizen, when viewed with reference to that department of human agency in which I have been long an arduous and sincere, however obscure, laborer. The 'Liberty of the Press' has been threatened in my person—and that to subvert the interests of the few as opposed to the many, and to bolster an institution which is eating nought but ruin upon even those who absurdly claim for it exemption from that examination to which all other systems are allowed to be subjected."

The cause of complaint, and the body from which the charge emanated, will be discovered in the subjoined extracts taken from the journal of the House of Delegates:

Extract from the Journal for Jan. 21st, 1846, pages 122 and 123.

"On motion of Mr. Clagett, Ordered that the door-keeper be required to prevent people of color from sitting in the gallery of this House."

Mr. Clagett submitted the following preamble and resolutions:

Whereas, By the act of Assembly passed in 1835, chapter 325, it is made unlawful for any person knowingly to circulate, or in any way knowingly assist in circulating among the inhabitants thereof, any pictorial representation, or any written pamphlet, handbill or other paper printed or written, of an inflammatory character, having a tendency to create discontent among, and stir up to insurrection the people of color of this State, and that every person who shall be duly convicted of this offence shall be guilty of a felony and shall be sentenced to confinement in the Penitentiary of this State.

And, whereas, in the opinion of this House, the Saturday Visitor, a newspaper printed and published in the city of Baltimore, by J. E. Snodgrass, is an incendiary paper and calculated to create discontent, and stir up insurrection among the people of color of this State; therefore,

Resolved, That His Excellency, the Governor, be respectfully requested to institute such legal proceedings against the said J. E. Snodgrass, as in his judgment shall seem best to convict him of a violation of the said act of 1835, and to abate said newspaper, called the Saturday Visitor, as a public nuisance.

Resolved, That a copy of this preamble and resolution be presented to the Governor."

Extract from Journal for Jan. 25rd 1846, page 142.

The preamble and resolutions submitted

by Mr. Clagett on the 21st inst. in relation to certain incendiary publications in a newspaper called the Saturday Visitor, edited by J. E. Snodgrass, in the city of Baltimore, was taken up for consideration

Mr. Stephenson moved to lay the preamble and resolutions on the table,

Determined in the negative.

The question then recurred upon assenting to the preamble and resolutions.

Mr. Bowie offered as a substitute for said preamble and resolutions the following:

Resolved by the General Assembly of Maryland, That the Attorney General of the State of Maryland, be and he is hereby authorized and requested, if in his judgment, J. E. Snodgrass, the editor of a newspaper called the Saturday Evening Visitor, or other editor of any newspaper in the State of Maryland, or any other person had violated any of the provisions of the act of 1835, ch. 325, to call the attention of the judicial tribunals of the State to the subject, and to institute such proceedings as may be necessary to bring said offenders to trial and punishment.

Which was read.

Mr. Clagett, (with the permission of the House) accepted said substitute.

The question then recurred on assenting to the resolution.

Mr. Maffit called for the previous question, which being demanded by a majority of the members present, the previous question was put, that is,

"Shall the main question be now put?"

and it was

Resolved in the affirmative.

The question was then put,

"Will the House assent to the resolution?"

Resolved in the affirmative, and the resolution sent to the Senate."

Upon learning these facts, the editor immediately penned, and transmitted the following Memorial.

To the Honorable, the General Assembly of Maryland.

Your memorialist, a citizen of Maryland, has observed, not without surprise, among the officially reported proceedings of your honorable Body, certain resolutions requesting the Governor of this State, to order a process designed to deprive the undersigned of both his property and liberty; as well as to strike down, in his humble person, that "Liberty of speech and of the Press" so wisely guaranteed to every citizen of Maryland, and which it ought to be the pride of the Representatives of the People to protect. Your memorialist thinks he fully comprehends both the letter and the spirit of the law of 1835, chapter 326, which, it is alleged, he has violated, and he conceives that he has not violated the same in the slightest respect—having, indeed, no disposition to do so. This he holds himself ready to show by an exhibition of the files of the "Saturday Visitor" published since he has been connected therewith. He therefore respectfully asks of your Honorable Body, that he may be permitted to be present during the further consideration of the proposition referred to, with the privilege of being heard upon the charge so gravely preferred. Presuming that the members of your Body, whom one of the resolutions referred to, declares to be of the opinion that your memorialist is guilty of said charge, are desirous to have all the facts before them, he is encouraged to make this request. If it shall on first view appear to be one of too unusual a character to receive a favorable response, your memorialist begs your honorable Body to consider that the step which has given rise to such a wish on his part is of a character equally extraordinary.

Hoping that you Honorable Body may ever be guided by the highest wisdom, in all your acts, and that all you do may tend to the well-being of your constituents and your memorialist's fellow citizens, whose welfare the undersigned is conscious of ever having in view in his public course, he will as in duty bound, ever pray, &c.

J. E. SNODGRASS.

Office of the "Saturday Visitor," Baltimore, Jan. 23d, 1846 }

The Daily Argus a Democratic paper of Baltimore, published an article containing some gross misrepresentations in relation to the position of the editor of the Visitor, who replied to it and offered to pay for the insertion of his article, but the Democratic Editor refused it a place—hence the issue of the Extra. In that article, Dr. Snodgrass after clearing up the charges preferred against him, charges which mainly grew out of the publication of C. M. Clay's N. Y. speech, concludes thus:

One word more, and I shall close the present consideration of this subject, intending to resume it in my own paper, where I can treat it, if needful, more at length and with more freedom of utterance—it is this: Whatever issue may await me, I shall hold myself fully prepared to meet it. Not aware that I have violated any law of Maryland, and conscious of the rectitude of my public course, I cannot consent to be either bullied from the path of duty by the denunciations of men utterly incapable of appreciating the motives or deeds of less selfish men, or deprived of my rights, contrary to the guarantees of the Constitution under which I live. The "Liberty of Speech and of the Press" shall ever find in me, the sincerest of defenders, while Tyranny in all its forms may ever expect to encounter the most unyielding opposition.—These sentiments, I beg the reader to believe are uttered with the calm determination of a settled purpose never to give over while the momentous issues between Virtue and Vice, Truth and Falsehood, Freedom and Slavery, are calling so urgently for the best exertions of all earth's true hearted sons.

J. E. SNODGRASS.

Office of the "Saturday Visitor," Baltimore, Jan. 26th 1846 }

Such was the state of affairs at our last intelligence. May the editor of that paper in the power of truth stand boldly forth in defence of the Right.

IMPUDENCE.

The Kentucky Legislature have before them a Bill reported by the Judiciary committee, the 3d section of which reads as follows:—

Be it further enacted, That if any person shall hereafter be found without the limits of this Commonwealth and within the limits of any state where slavery is not allowed by law, aiding, abetting, harboring, concealing, or assisting any slave or slaves, belonging to any citizen of this Commonwealth, to make his, her or their escape, from their lawful owner or owners, such person or persons, so offending, shall be deemed guilty of enticing away such slave or slaves from the country in which such slave or slaves, or either of them, may have resided, unless the contrary be proven by at least two credible witnesses, one of whom shall be a citizen of this Commonwealth; and such person or persons shall, on conviction of any such offence, be confined in the jail, and penitentiary house of this Commonwealth for a period not less than one year nor more than five years."

How coolly impudent these slaveocrats are! The next thing we shall expect to hear will be, that some Kentucky Grand Jury has found a Bill of Indictment against Victoria, for harboring runaway slaves in Canada, and the next, that it has presented the North Star as a nuisance.

NOW THIS—NOW THAT.

A correspondent of the Cincinnati Herald at Walnut Hills, Indiana, writes:—

"Can we expect that God will give us speedy success while we are inconsistent with our principles? Is it not inconsistent to abandon a political party because it is pro-slavery, and at the same time continue our connection with a pro-slavery Church? Are not many prominent Liberty men occupying this awkward and inconsistent position?"

To this the Editor adds, "Pertinent questions worth attending to." Prior to the nomination of Samuel Lewis, Dr. Bailey thought such questions very impertinent, and labored hard to convince Liberty party it had no right to ask them, no business to enquire about a man's ecclesiastical standing. The result is, that the members of that party are now pledged to support as candidate for Governor, a man who is in full fellowship with one of the most pro-slavery churches that ever defied God, or crushed humanity.

We cannot imagine what ails the Dr. unless he has his head so full of those "Nigger Melodias" which he so much admires, that

"He wheels about, and turns about, And jumps just so."

UNIVERSAL SUFFRAGE.—RIGHTS OF WOMEN.—Robert Hanna of Mercer co., Pa., has been publishing a series of articles upon those subjects in the Mercer Luminary, which we have been requested to copy. It would give us pleasure to oblige our friend by giving his views a place in our columns, but we must decline doing so for several reasons.

In the first place our paper is small and his articles would occupy too much space; and again, the subjects are such as do not come directly within the province of our labors; and furthermore we are unwilling to make that charge true which Liberty party has always been so anxious to fix upon Old Organization, viz: the charge of introducing extraneous questions into its papers and meetings, especially the question of woman's rights.—It is true we admit miscellaneous matter on our fourth page, but our aim is to confine ourselves to the discussion of chattelism, and we have never published a series of articles on any other subject. We would remind our friend also that our subscribers stand far less in need of arguments to prove the equality of the sexes, than do the supporters of Liberty party generally; hence the propriety of publishing them in the papers of that party rather than ours.

MR. GIDDINGS ON OREGON.

The declaration of this Abolitionist, that Oregon must be secured in order to balance the preponderance of the Slave States acquired by the admission of Texas, is a strong indication of the motives which prompt John Quincy Adams to the course he is pursuing, and ought to warn the South of the imminent danger in which it will be placed by a war with Great Britain. We believe such a war will be a crusade against slavery, and we believe Messrs. Adams and Giddings are perfectly aware that it will be so. They therefore advocate this war, ostensibly on the ground of national honor. Let the South beware in time. Let Democrats and Whigs unite to secure an honorable peace, and preserve an institution the disturbance of which will produce incalculable disaster.

We can see in the failure to adjust this Oregon question nothing but injury to the southern States without one single inducement to war. The acquisition of the whole of Oregon (though we would, as much as any, insist upon it, if honor required it.) can be of no possible advantage to the Slave States even though peaceably made. Why, then, should they sanction an unnecessary war for that which they do not want?—Richmond Times.

The Times is candid, and gives very excellent reasons for its opposition to a war for Oregon. And why should the nation go to war! The acquisition of Oregon "can be of so possible advantage to the Slave States," and their wishes are alone to be consulted, and their interest alone to be looked after. "Why should they sanction an unnecessary